

No. 44.

TRINE IMMERSION

TRACED

TO THE APOSTLES:

BEING A

COLLECTION OF HISTORICAL QUOTATIONS

FROM

ANCIENT AND MODERN AUTHORS.

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Origin of Backward Baptism.

ROBINSON—A LEARNED BAPTIST.

“The first English Baptists, when they read the phrase, *buried* in baptism, instantly thought of an *English* burial, and, therefore, baptized by laying the body [backward] in the form of burying in their own country, but they might have observed that Paul wrote to the Romans, and that Romans did not bury, but burned the dead, and buried nothing of the dead but their ashes in urns, so that no fair reasoning on the form of baptizing can be drawn from the mode of burying the dead in England.” [History of Baptism, p. 696.]

JUDSON—A BAPTIST WRITER.

“Immersion, however, maintained its ground until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previous to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under the water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea by the phrase, ‘buried in baptism.’ The consequence has been that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator’s hand, bowed forward, aided by that genuflection which instinctively comes to one’s aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort.” [Judson on Baptism, p. 112.]

TRINE IMMERSION

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TO THE APOSTLES.

THE many successful investigations which have been made respecting *Immersion* being the universal practice of all the early churches, have, no doubt, thrown upon that department of the subject about all the light that the nature of the case seems to demand, and has fully established in the minds of many the fact that immersion is the only mode of baptism that was practiced by Christ and the apostles.

But while we rejoice in the successes which have crowned the labors of our Baptist writers in their faithful and earnest efforts to sustain immersion, we beg leave to differ from them respecting the number of actions which are required to constitute Christian baptism. It is to their labors that we are much indebted for the material that composes this work. Their numerous investigations and extensive researches enable us to determine, with unerring certainty, the *form* of immersion practiced by the immediate successors of the apostles, and especially the general practice of all the ancient Christians in the second, third, and fourth centuries.

That the general manner of immersion, used by all the ancient Christians in these centuries, was the apostolic method of baptizing, none, we presume, will think proper to deny. Hence, upon our part, it is sufficient for us to ascertain how they performed the sacred ordinance—it is certainly evident that they knew how the apostles baptized.

By the New Testament we think it can be clearly established that "Christ delivered to his disciples *one* baptism in *three* immersions of the body," when he gave them the great commission, Matt. 28: 19, for that is certainly the meaning of the language, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." That the apostles and their immediate successors strictly practiced the same form of immersion that Christ enjoined in the commission, scarcely admits of a single reasonable doubt, which would bring this method of baptizing, without one particle of change, down to the death of the immediate successors of the apostles.

The death of the Apostle John, the last of the twelve apostles, took place about A. D. 100, and it is with this date that the apostolic age properly closes. Four years before his death, the last book of the New Testament was completed. Respecting any event, connected with the Christian religion, which transpired after this period, we must depend entirely upon *historical* testimony.

As it is our intention to make this work mainly historical, we propose to trace trine immersion to the apostolic age by an ample use of quotations from such authors as may appear fully competent to give due weight to the subject, and shall use precisely the same authors that are brought forward to sustain immersion. Their writings, when introduced to support *trine* immersion, are certainly as strong as when used in support of immersion itself, since they sustain no immersion short of *trine* immersion when speaking of the baptism of Christian antiquity.

Christ having delivered to the apostles the proper form of immersion, and the apostles to their immediate successors, excludes the possibility of a change in baptism before the death of these eminent characters. Peter, one of the twelve, is said to have remained for many years Bishop of Antioch, and was succeeded by that remarkable Christian, Ignatius, who, after nobly serving his Master many

years, was martyred in the year 107, and as he was the successor of one of the apostles, was a faithful bishop, had received the pure Gospel directly from the apostles, and taught and practiced the same till the close of his life, establishes the fact that the proper form of immersion was continued in Antioch till as late as seven years after the close of the apostolic age.

We are next introduced to one of the most remarkable and pious characters of this age, in the person of Polycarp, who was baptized by the directions of the Apostle John as early as A. D. 80, and was martyred in the year 166. As he was acquainted with some of the apostles, was baptized according to the instructions of the most renowned—in age and piety—of all the twelve, was by the same venerable person appointed Bishop of Smyrna, and was the faithful angel spoken of in Rev. 2: 8, it seems unreasonable to imagine a change in the form of immersion before his death, which brings the Scriptural mode of baptism down to A. D. 166. If therefore any change in the manner of performing immersion is to be found, it must be sought for *after* and not before the close of this period.

Of the virtue and piety of the immediate successors of the apostles we give a quotation from

N. SUMMERBELL.

"The Christian ministers who succeeded the apostles were of heavenly virtue; without sectarian bigotry. They had courage without indiscretion, and carefulness without fear. They guarded their flocks as good shepherds, and led them in every virtue. They were 'Marshals' greater than Napoleon's; of an army greater than the 'Guard.' No stain tarnished their fair fame. Their garments of righteousness are whiter than the falling snow. Some of them were celebrated alone for the greatness of goodness; and some added the charm of intellectual endowments; but all were noble, heavenly-minded, bold, fearless and pure; adorning every truth of virtue or faith with the unblemished luster of their heavenly character. They instructed their flocks faithfully, truly, fervently and affectionately; ever more careful to promote faith than to please the fancy, to prepare for sacrifice than encourage earthly hope;

ready to 'depart on the morrow' by any road that would lead soonest to glory." [History of Christianity, p. 58.

Such heavenly-minded persons were a blessing to the childhood of Christianity; they were stars that never ceased to shed their rays of light, ever walking in their Master's footsteps, and never "weary in well-doing." These were the persons who never changed the commandments of God by using a mode of baptism different from that taught by Christ and practiced by the apostles, and we must conclude that the same form of immersion was the general practice of the Christian churches throughout all the world, till the death of Polycarp, A. D. 166. Now, if we succeed in tracing *trine* immersion a sufficient distance beyond this period, to make it appear reasonable, all certainly must acknowledge it apostolic—hence traced to the apostles. We will, however, use but little regularity in introducing our extracts, till we arrive at the fifth century, from whence we will proceed in regular order to the close of the apostolic age.

THE IMPORTANCE OF HISTORY.

ALEXANDER CAMPBELL.

"History is a very authoritative commentator on language, as well as on men and manners. It sometimes enters into the philosophy and the philology, and decides the proper interpretation of words by showing, in matter of fact details, how these words were understood in days of yore. The historians tell us what the ancients did under the name baptism. They record certain facts and then call them by this word. They are, then, stronger proofs, to the great mass of society, than dictionaries, grammars, classics, translators, or anything in the form of mere language. History is now the favorite, the growing favorite in all departments of philosophy. The history of nature is philosophy, the history of plants is botany, the history of animals is zoology, the history of man anthropography, and the history of the church is Christianity. I mean the whole church, primitive, ancient and modern. The history of baptism is therefore the philology of the word. It is the history of the human mind on that subject—of all men, of all nations and of all ages of the church." [Campbell and Rice Debate, p. 247.]

In the foregoing extract Alexander Campbell clearly sets forth the value of history when properly applied, and we trust that our readers will give it all due respect as we advance in the following pages.

Our first author is a learned Baptist writer in the person of

HINTON.

"The practice of trine immersion prevailed, in the West as well as the East, till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the western or Latin Church." [Hinton's History of Baptism, p. 158.]

The "Fourth Council of Toledo," mentioned above, was held in Spain A. D. 633, or 533 years after the close of the apostolic age. [Waddington's Church History, p. 146.]

In the quotation, which we have given from Hinton, he mentions "*some disputes*," that came before this council, and among them was one on baptism, an account of which we will give, in the language of

ELDER JAMES QUINTER.

"As the Arians in Spain practiced trine immersion, some of the general church, who held other views of the Trinity from what the Arians did, were fearful lest, if their mode of baptism was like that of the Arians, it would be inferred that their views of the Trinity were also like those of the Arians. They therefore wrote to Gregory at Rome, about the matter, and he advised that, if their trine immersion might lead anyone to think that their views of the Trinity were like those of the Arians, they should change their mode of immersion, and adopt the single immersion in order to be different from the Arians. This was the weak reason given for a change from trine to the single immersion in Spain. And this was the first sanction given by any, in authority in the Catholic Church to the single immersion. The adoption of the single immersion in Spain gave much dissatisfaction; and the fourth council of Toledo was called upon to settle the difficulty which had arisen in the church from baptism being performed by the single and by trine immersion. This council approved of Gregory's advice, and was the first council

that sanctioned the single immersion." [Quinter and McConnell Debate, p. 112.]

The reason given by Gregory, for a change in the form of immersion, was not because the apostles and early Christians had taught and practiced the single immersion, but to distinguish the Catholics from those who had other views of the Trinity. Had Gregory and the council adhered to the general practice of all antiquity, they would have retained trine immersion, which, Hinton says, prevailed both in the east and the west till 533 years after the close of the apostolic age. And even when the change was made, some of the more pious were not willing to sanction it, for so slight a reason as that the Arians used it.

In confirmation of what we have already presented, respecting the change from the trine to the single immersion, we here present a quotation from

BINGHAM.

"The Arians in Spain, not being of the sect of the Eunomians, continued for many years to baptize with three immersions; but then they abused this ceremony to a perverse end, to patronize their error about the Son and the Holy Ghost being of a different nature or essence from the Father; for they made the three immersions to denote a difference or degrees of Divinity in the three divine persons; to oppose whose wicked doctrine, and that they might not seem to symbolize with them in any practice, that might give encouragement to it, some Catholics began to leave off the trine immersion, as savoring of Arianism, and took up the single immersion in opposition to them." [Antiquities of the Christian Church, Book 11, ch. 11.]

BINGHAM ON THE FOURTH COUNCIL OF TOLEDO.

"Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of Arians using it; which, if it were any reason, would hold as well against single immersion, because the Eunomians, a baser sort of the Arians, were the first inventors of that practice. And therefore the exception made by the Spanish council in the seventh century cannot prejudice the more ancient and general practice, which, as Strabo observed, still prevailed after this council, and, if Vossius says true, the trine immersion, or what corresponds to it, the trine aspersion, is the general practice of all

churches upon the earth at this day." [Antiquities of the Christian Church, Book II, ch. II.]

The reason advanced by the Spanish council, for a change in the form of baptism, Bingham would intimate, was no reason at all, as the inventors of single immersion were a baser class of people than those from whom the Catholics were trying to separate themselves in practice. Two evils presented themselves, and the Catholics thought to choose the less dangerous, and judged it far less disagreeable to sanction and receive a human invention in baptism, than to patronize the anathematized doctrine of the Arians. Strabo is mentioned by Bingham as stating that trine immersion still prevailed after this council. Strabo was the proper person to consult to prove this, as he lived about 100 years after this council, while Vossius, who lived in the sixteenth century, says it still prevailed in his day. Our next quotation refers to

JOHN WESLEY.

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing." [Moore's Life of Wesley, Vol. I, p. 425.]

Wesley used trine immersion because he judged it to be the apostolic method of baptizing. This was not a very uncommon belief among the well-read in Wesley's day, as trine immersion, about 100 years prior to that period, was the general practice whenever immersion was used. This will appear very reasonable when it is known that the prevailing religious sentiments of John Wesley, in the early part of his life, were those derived, in part, from the Church of England; and respecting the mode of baptism in that Church, we here present an extract, found in a work written by

PROF. STUART.

"In the work of John Floyer on Cold Bathing, p. 50, it is mentioned, that the English church practiced immersion down to the beginning of

the seventeenth century; when a change to the method of sprinkling gradually took place. As a confirmation of this, it may be mentioned that the first Liturgy, in 1547, enjoined a *trine* immersion, in case the child is not sickly." [Page 24].

While dealing with this class of Pedo-baptist writers, we now present a quotation from the learned

DR. WALL.

"The way of trine immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity." [History of Infant Baptism, Vol. 2, p. 419.]

What is understood by the term "*all antiquity*," is from the beginning of Christianity down till some time after A. D. 633, and it would not be improper to extend the meaning of the term even to the beginning of the Reformation. We have seen that trine immersion was the general practice in both the East and the West, until the fourth council of Toledo, A. D. 633, and it appears that the Spanish adhered to single immersion, which was first sanctioned by this council, during the seventh century, and, according to Strabo, who lived in the eighth, trine immersion finally prevailed, to the time of Vossius, who lived in the sixteenth century, when it still was the general practice in all countries on earth, where immersion was used, so that it would not be doing injustice to Dr. Wall, should we quote him as stating "that trine immersion was the general practice from the first introduction of Christianity down to the close of the sixteenth century."

As the reader is not likely contented with our statement, —*trine immersion being the general practice till after the Reformation*,—we shall amply confirm the same by referring to

ROBINSON.

"It is not true that dipping was exchanged for sprinkling by choice before the Reformation (A. D. 1517), for, till after that period, the ordinary baptism was trine immersion." [Robinson's History of Baptism, p. 148.]

Be it remembered that Robinson was a Baptist historian, and his testimony, in support of trine immersion, ought to have some weight in reaching a proper conclusion.

Agreeable with the testimony already produced, we may safely come to the following conclusions:

1. *Trine immersion* was the general practice of all Christian antiquity.

2. It prevailed in the West as well as the East, till the fourth council of Toledo, A. D. 633.

3. Six hundred years after the death of Christ a change from *trine* to *single* immersion gradually took place in some parts of the West.

4. All the churches in the East, established by the apostles and their successors, retained the *apostolic* method of baptizing, refusing to change the *threefold* immersion taught by Christ in the great commission (Matt. 28: 19), for the single immersion introduced by Eunomius.

5. The ordinary method of baptizing throughout all Christendom, wherever immersion was used, was that of *trine* immersion, a method which was the prevailing practice the first 1,500 years of the Christian era. Our further investigations will serve to strengthen these conclusions.

JOHN GIRARD VOSSIUS.

"What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except Spain, etc.? Besides, at the present, trine immersion is used in all countries; so that the custom cannot be changed without an affectation of novelty and scandal given to the weak." [Wall's History of Infant Baptism, Vol. 2, p. 424.]

Vossius was born A. D. 1577, and died at Amsterdam, March 17, 1649. The term "*all countries*," refers to all places where immersion was used at that time, which would include the greater part of Christendom, for even to this date (1649) single immersion was very little practiced.

NEANDER.

"Then there was the trine immersion of baptism, as symbolically making the reference to God, the Father, the Son, and the Holy Spirit. This, too, was a symbol that arose out of the Christian idea, but not necessarily connected with it." [Planting of Christianity, Vol. 2, p. 271.]

Neander was born Jan. 11, 1789, and died July 14, 1850. He is called the "Father of Church History."

We admire the manner in which the ancient form of baptism is described by

WILLIAM WHISTON, A. M.,

TRANSLATOR OF THE WORKS OF JOSEPHUS, AND PROFESSOR OF
MATHEMATICS IN THE UNIVERSITY OF CAMBRIDGE.

He is commenting on a passage from Tertullian, and makes use of the following language:

"From this eminent passage, observe first, that the practice in baptism seems not to have been as now, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;' but while the person to be baptized (or probably the surety, if an infant) repeated the creed and renunciation after the Bishop or Presbyter, or at least their abridgment, the second time the Bishop or Presbyter dipped him, *once* at the naming of the Father, a *second* at the naming of the Son, and a *third* at the naming of the Holy Ghost, which manner of baptizing agrees exactly with the rule in the Constitution, and the practice in Cyril of Jerusalem, and seems to be the proper meaning of the original command, of baptizing or dipping, '*eis to onoma;*' AT the respective names of the Father, Son and Holy Ghost, and not according to the common exposition, IN their name—by their authority, or to their worship. Since baptism is only designed originally into the death of Christ, though so ordered as to put us in the mind of the Father, who *sent* him, and of the Holy Ghost, who witnessed to him, at the same time, as the Constitutions particularly inform us. Second, that, therefore, the trine immersion is directly of our Savior's own appointment, and the very meaning of the original command for baptism, both in Matthew (28: 19) and the Constitutions; and therefore not to be altered by any Christian." [Essay on the Apostolic Constitutions, Vol. 3, pp. 399, 400.]

The reader will please bear in mind that Whiston attributes trine immersion *directly* to the teachings of Christ,

and claims that it is the form of baptism implied in the holy commission given by our Savior to the apostles.

The Constitutions, mentioned by Whiston, are a collection of rules said to have been adopted by the early Christians in the second and third centuries. These Constitutions, like the New Testament in this respect, require trine immersion.

Whiston commits an error, when he renders the Greek *eis* by the English preposition *at*; it should be translated *into*, as this is the proper meaning of the original, hence *eis to onoma, into the name*.

BISHOP BEVERIDGE.

"Neither did the Church ever esteem that baptism valid which was not administered exactly according to the institution, in the name of all the three Persons; which the primitive Christians were so strict in the observance of, that it was enjoined, that all persons to be baptized should be plunged three times,—first at 'the name of the Father,' and then at 'the name of the Son,' and lastly at 'the name of the Holy Ghost;' that so every person might be distinctly nominated, and so our Savior's institution exactly observed in the administration of this sacrament." [Works, Vol. 8, p. 336.]

Bishop Beveridge was an eminent divine of the Church of England, and was one of the most learned theologians that England ever produced. He had, during his life, made baptism a particular study in all the stages of its history. His profound learning and extensive researches led him to believe that trine immersion is taught in the holy commission; and elsewhere in his writings, when speaking of the *threefold* immersion, he states: "That this was in some way handed down from the apostles, we dare not deny." [Chrystal's History of the Modes of Baptism, p. 194.]

According to the most reliable writers on this subject, trine immersion is attributed to the authority of Christ, and the practice of the apostles and their successors for many centuries, and surely there must be some good reason for the conclusion, when it is considered that trine immersion

is in exact harmony with the teachings of Christ and the apostles. The proper form of immersion should be "into the name of the Father, and of the Son, and of the Holy Ghost," and with this agrees trine immersion. Paul teaches "one baptism," and trine immersion is *one* baptism, in *three* immersions. The Scriptures also teach that baptism is a *birth, burial, planting*, etc., and trine immersion is just as much of a *birth, burial, etc.*, as any form of immersion can be. But the fact of the matter is, single immersion has found its way into the world, and, having become quite general, those who use it must attempt to make it appear Scriptural. Let it be borne in mind, however, that trine immersion fits the plain meaning of the commission when properly analyzed. In addition to this, among all *ancient* historians, who describe the ancient and apostolic method of administering baptism, there is not one who says that it was performed by a *single* immersion.

DR. WILLIAM CAVE.

"This immersion was performed thrice, the person baptized being three several times put under water,—a custom which Basil and Sozomen will have derived from the apostles. It is certain that it was very early in the church, being twice mentioned by Tertullian as the common practice." [Primitive Christianity, p. 157.]

ALEXANDER CAMPBELL.

"The gentleman [Mr. Rice] tells you of the trine immersion of Tertullian, and of their baptizing persons, not only into each of the names of the Divinity, but also undressed! And what have we to do with these eccentricities? It only makes the argument stronger; for, if they thus submitted to three immersions instead of one, how strong their faith in immersion. The Gospel commands one immersion, but, it seems, they got three." [Debate with Rice, p. 248.]

Campbell seems to think that the Gospel teaches but *one* immersion, but after all he must admit that they got three, and how? Perhaps he could not tell. He failed to conceive *one baptism* in *three immersions*. When he read the

Gospel, he had but a single immersion in mind. When he puts on his historical spectacles, he notices that the ancient saints got three immersions. This led Campbell into a difficulty, from which we will try to extricate him by introducing an extract from

ALEXANDER CARSON, LL. D.

"The three immersions used by the ancients in the performance of the rite, are called *tria baptismata, three baptisms*, that is, *three immersions*; for it could not be *three purifications*; it was only one purification. I am well aware that the three immersions may be called also one baptism. *My philosophy* can account for this. When they are said to be three baptisms, the word is used in reference to the act of immersion; when they are called one baptism the word is used in reference to the rite in its appropriate sense. The three immersions are, in the estimation of those who used them, only one rite, which was designated by the name baptism." [Carson on Baptism, p. 491.]

The one baptism, or one immersion, seen by Campbell, was not the action by which the rite was performed, but the rite itself. The phrase, *one baptism*, used by Paul (Eph. 4:5), simply refers to the rite in its appropriate sense. The *three immersions*, seen through his historical glasses, were the same thing, only under a different appearance: the first (one immersion) was the rite itself, while the second (three immersions) was the actions that it took to constitute the rite.

MARTIN LUTHER, THE GREAT REFORMER, A. D. 1530.

He is giving directions how to baptize a converted Jewess:

"As to the public act of baptism, let her be dressed in a garment, usually worn by females in baths, and be placed in a bathing tub, up to the neck in water; then let the baptist dip her head three times in the water, with the usual words: 'I baptize you in the name of the Father, etc.' [Luther's Works, Ed. Walch, Part X, P. 2637, C. L. Loos translation.]

MR. REEVES.

"The ancients carefully observed trine immersion, insomuch that, by the 'Canons Apostical,' either bishop or presbyter who baptized

without it, was deposed from the ministry." [Pengilly on Baptism, p. 153.]

According to Mr. Reeves, the ancients, *i. e.*, those who lived in the third and fourth centuries, placed a great deal of stress upon *trine* immersion, for they would depose one from the ministry simply because he failed to use three actions in baptism. Certainly, if single immersion had been the apostolic practice, they would not have urged such measures against it at that early day.

According to the foregoing testimony trine immersion must either have been the apostolic method or else, during the third and fourth centuries, without a single dissenting voice from all antiquity, there was made a universal change in the form of baptizing; changing from *single* to *trine* immersion, and that, too, in such profound secrecy, that not even one trace of it can be found among all the ancient historians, whose writings have come down to us.

Among these ancient historians, some of whose writings we shall examine presently, not one has spoken doubtfully of trine immersion, while every one who mentions single immersion condemns the practice,—and, branding it with the term "*Innovation*," at once proves to us that its origin and first locality of use wholly forbid the possibility of its having been the apostolic method of baptizing.

PELAGIUS, BISHOP OF ROME.

"There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one in the name of the Trinity, and by trine immersion; for our Lord said to his disciples, 'Go, baptize all nations, in the name of the Father, and of the Son, and of the Holy Ghost.'" [Chrystal's History of the Modes of Baptism, p. 80.]

Here we have a writer of the sixth century, not only condemning single immersion, but positively stating that the Gospel command, which was given by our Lord and Savior Jesus Christ, teaches *trine* immersion.

Single immersion was condemned by Pelagius in the sixth century, by Socrates who wrote about A. D. 400; by Sozomen A. D. 440; by Theodoret in the year 421; by a synod of Constantinople, and also by Alcuin, for being contrary to the general practice of all antiquity.

When Pelagius wrote, single immersion had some advocates in Spain, where it was first received with favor, while the general practice elsewhere was trine immersion, which prevailed till the fifteenth century, when it in some localities gave way to single immersion.

**THE BAPTISM OF CLOVIS, KING OF THE FRANKS,
DEC. 25, 496.**

Robinson is speaking of a font, remarkable in ecclesiastical history and belonging to the church of Notre Dame, when he uses the following language:

"In this font Clovis was dipped three times in water at his baptism. Modern French writers observe with becoming dignity, that their first Christian king had too much spirit to submit to profess a religion before he had examined whether it were true; and that Vedast and Remegius first instructed him in the doctrine of the Holy Trinity, which he afterwards professed to believe, by being thrice dipped at his baptism. More than three thousand Franks were baptized at the same season and in the same manner." [Robinson's History of Baptism, p. 147.]

This was the method of baptizing in countries where the innovation had not yet been introduced.

ALCUIN, BORN A. D. 735.

He was a light in the Dark Ages, and famous for encouraging learning and science; a native of England. He founded the University of Paris, by order of Charlemagne, and, in his epistle to the brethren at Lyons, he says:

"To us it seems indeed, according to our feeble judgment, that as the inner man is formed anew after the image of his Maker, in the faith of the holy Trinity, so the outer man should be washed with a trine immersion; that what the Spirit invisibly works in the soul, that the priest may visibly initiate in water." [Gospel Visitor, Vol. 18, p. 86.]

THEOPHYLACT, ARCHBISHOP OF ACHRIDA, A. D. 1070.

"For one IMMERSION (BAPTISM) is spoken of as also one faith, because of the doctrine respecting the initiation being one in all the church; which has been taught to IMMERSE (BAPTIZE) with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the *threefold* sinking down and coming up." [G. V., Vol. 18, p. 15.]

The reader will please observe that this Archbishop did not hold, as our modern single immersionists do, that the phrase, "One Lord, one faith, *one immersion*" (Eph. 4: 5) means a *single* action; but says *truly*, that the *one immersion* is the doctrine respecting the initiation, being ONE in all the church. The action being "*the threefold* sinking down and coming up."

DUPIN.

"In the first three centuries, they plunged those three times, whom they baptized." [Trine Immersion, by B. F. Moomaw, p. 77.]

CHAMBERS' CYCLOPEDIA, A. D. 1786.

"A triple immersion was first used, and continued for a long time: this was to signify either the three days that our Savior lay in the grave, or the three persons in the Trinity. But it was afterwards laid aside, because the Arians used it; it was thought proper to plunge but once." [Campbell on Baptism, p. 151.]

In order to give the reader a good idea of the history of baptism, we here present it in a condensed form from

HENRY'S CHRISTIAN ANTIQUITIES.

"The practice of the early church was to immerse the body under water three several times. Tertullian speaks of it as the general custom in his time; so do Basil, Jérôme, and others, some of whom say it was done at the distinct mention of each person of the blessed Trinity. Two reasons were given for this practice, the one that it represented their profession of faith in the Holy Trinity, the other that it referred to the three days of Christ's burial. Augustine joins both these reasons together. This practice was derived by some from apostolic tradition; by others from its institution by our Savior; by others it was thought to be an indifferent circumstance. Tertullian, Basil, and Jerome reckoned it to have been handed down from apostolic tradition. Chrysostom

seems to think it prescribed in the Savior's words of institution. The apostolic canons order every minister to be deposed, who should be baptized otherwise. Innovations were, however, after a time, made in this respect, and controversies growing out of theological views arose concerning the practice, which at length led the council of Toledo to make rules to dispense with it; yet Strabo considers it to have been the prevalent practice of the church till the seventh century; and Vossius speaks of trine immersion, or what corresponds to it,—the trine aspersion, being the general practice of the modern church." [Quinter's Defense of Trine Immersion, p. 15.]

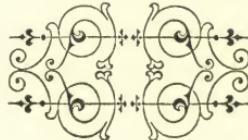
THE CLERGYMAN'S VADE-MECUM.

"The original form of baptism is a most unanswerable argument against all Anti-trinitarians, no wonder therefore if they oppose a practice, and a form of baptism so contradictory to their own notions; and on the other side all who heartily believe a Divine Trinity ought earnestly to contend for retaining of that form, which Christ himself instituted, and that mode of performing it, which is most agreeable to that faith, I mean the trine immersion, or affusion." [Page 25.]

The Savior gave a commandment which required, in connection with certain moral qualifications, physical actions, and the above testimonies contain the decision of the Christian world during the time alluded to, relative to the number of actions which that commandment required. It is hardly likely that it would have so generally, and for so many ages, fallen into so great an error in understanding language that was designed to convey an idea of physical action.—*Quinter.*

Those who interpret the commission to favor *single* immersion, have the united counsel, wisdom and practice of all Christendom for the first 1,500 years of the Christian era against them. In short, it is clear that *trine* immersion was the practice of the apostles and their successors for many centuries, while *single* immersion was not introduced till after the rise of the controversy respecting the Trinity. At the Council of Nice, A. D. 325, not less than 328 bishops, from all parts of the Roman Empire, were assembled, where the differences of the Christian world respecting the

nature, office and essence of the Son, as well as that of the Holy Ghost, were freely expressed; and not one word has come down to us, showing any manifested differences in the *form* of baptism. Omitting the fruitless exertions of Praxeas, who, in the beginning of the third century, failed in an attempt to introduce his unauthorized heresy, not one mention is made of *single* immersion, till after its rise near the middle of the fourth century; while elsewhere, from East to West, from North to South, all over the Christianized parts of the world, *trine* immersion was not only the universal practice during the first 300 years of the Christian church, but continued to be the prevailing form of immersion till after the close of the Reformation.



TRINE IMMERSION

TRACED IN AN UNBROKEN LINE TO

Within Thirty Years of the Apostolic Age.

We have now arrived at the fifth century, and have noticed the practice of trine immersion all along the line, and in the year 496 found no less than three thousand using the same mode, showing that it was by no means a new, or an uncommon method.

We shall further content ourselves by commencing with the death of Theodoret, A. D. 457, and trace trine immersion to within thirty-three years of the apostolic age, where we shall find it to be the general practice of the Christians at that time, and hence apostolic in practice and wholly divine in origin. We have given extracts from quite a number of authors, who state their views in a manner, which not only sustains the antiquity of trine immersion, but attributes its origin to the commission given by Christ to his apostles.

The writers whom we shall next introduce are all ancient authors, and such as are relied upon by immersionists in general to sustain their practice; and we shall allow their evidence to have just as much weight, when brought forward in defense of trine immersion, as when used in defense of immersion itself.

The first date standing to the right of the names of authors refers to the year of their birth, as near as it can be ascertained; and it is to that age of Christianity to which the writings of each author apply. The second refers to their death. It is presumed that all historians have a sufficient knowledge of the subject on which they write to give its correct history, at least as far back as their birth. It is, however, frequently the case that, when describing baptism,

ancient authors simply relate what method was practiced in the age they wrote. Where this is the case, it may be readily determined by the general drift of the subject.

THEODORET, A. D. 386-456.

"He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the name of the Trinity, but to immerse once only into the death of Christ." [Chrystal's History of the Modes of Baptism, p. 78.]

There are several items connected with the above extract that we wish the reader to carefully notice: (1) Eunomius *subverted* the law of *holy baptism*; (2) the law of *holy baptism* was handed down from Christ, and (3) he (Eunomius) made a contrary law—which, of course, was not the law of *holy baptism*. Now let us examine this *contrary* law and learn just what it teaches: (1) It teaches that it is not necessary to immerse the candidate for baptism *thrice*; (2) it teaches that in baptism it is unnecessary to mention the "name of the Father, and of the Son, and of the Holy Ghost;" (3) it teaches that the candidate for baptism should be immersed *once* only, and not *three* times, as required by the law of *holy baptism* handed down from Christ and his apostles, and (4) it teaches that baptism should be performed into the death of Christ, instead of in the "name of the Father, and of the Son, and of the Holy Ghost," as required by the Divine Law.

Notice the difference of the two laws: The law of *holy baptism* requires *three* actions, the contrary law requires but one: the law of *holy baptism* has come down from Christ, while the contrary law was made by Eunomius: the law of *holy baptism* demands that all persons should be baptized "into the name of the Father, and of the Son, and of the Holy Ghost," while the contrary law requires baptism "into the death of Christ," the former by *three* actions and the latter by *one* only.

Christ is the author of *trine immersion*; Eunomius is the author of *single immersion*. Trine immersion was introduced in Palestine, while single immersion was invented elsewhere,—trine immersion as early as A. D. 33, and single immersion 327 years afterwards, or about the year 360.

Eunomius, the inventor of single immersion, was born sometime in the beginning of the fourth century, was ordained bishop of Cyzicum, A. D. 360, and died in the year 394.

He introduced single immersion sometime between A. D. 360 and 394, so that the earliest possible date that we can assign to its origin is A. D. 360; lacking 327 years of being old enough to be the baptism taught by Christ when he said: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost;" falls 327 years too short to have been used on the day of Pentecost, and lacks 300 years of being old enough to be the form of immersion referred to by Paul, when he said: "One Lord, one faith, one baptism."

While on the subject of single immersion we might fill a small volume, but we leave this period of history and proceed on our journey toward the apostolic age. We pass just thirty-two years beyond Theodoret, and find the birth of

AUGUSTINE, A. D. 354-430.

"After you professed your belief, three times did we submerge your heads in the sacred fountain." [Hinton's History of Baptism, p. 157.]

The very plain manner in which Augustine mentions trine immersion, shows that it was the prevailing practice among those to whom he wrote at that time. Augustine was baptized by what is called, by some historians, the Ambrosian method of baptizing, *i. e.*, by trine immersion.

He was born November 13, 354, at Tagaste, a small town near Carthage, and at the age of thirty-three was bap-

tized by Ambrose; he died August 28, 430. The date of his writings is about A. D. 398.

About seven years before the birth of Augustine, was born that renowned Christian orator,

CHRYSOSTOM, A. D. 347-407.

"Christ delivered to his disciples one baptism, in three immersions of the body, when he said unto them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" [Quinter and McConnell, p. 28.]

Chrysostom was a most profound Greek scholar and devout student of the Bible. He studied the Bible with great care, and is said to have been able to repeat the entire work from memory, in the Greek language. He was born in the City of Antioch, of noble and opulent parents, January 14, A. D. 347; and between the eighteenth and twenty-third years of his age was baptized by Meletius, Bishop of Antioch. He wrote about the year 398, and died September 14, A. D. 407.

We regard Chrysostom as the strongest witness we have yet brought forward, to prove that Christ taught trine immersion. Here we have a learned Greek scholar, a devout student of the Greek Bible, reading the Greek commission, just as Matthew penned it, and then tells us that it teaches trine immersion.

If another person, of like ability, who lived in the same age, could be found, saying as much in favor of single, as Chrysostom has written in support of trine immersion, we assure you that our single immersionist writers would regard him as a giant pillar in support of single immersion. Contemplating the surroundings of Chrysostom, we learn that he was born only 247 years after the close of the apostolic age, and only 181 years after the death of Polycarp. He was reared and educated in the famous City of Antioch, the very birth-place of the name *Christian*;

was the bishop of the largest collection of members on earth at that time, consisting of no less than *one hundred thousand* communicants. He also preached and spent the greater part of his life within nearly 300 miles of Jerusalem. How can it be that he could have been mistaken about the apostolic method of baptizing?

If Christ taught single immersion, it certainly must have been the prevailing practice among the ancient Christians, as late as A. D. 166; had that been the case, there must have been a universal change from single to trine immersion throughout all Eastern Christendom, and the learned Greek scholar, the "golden-mouthed," was so ignorant of ecclesiastical history that he never knew anything of it, and taught trine immersion, supposing it to extend back to the commission of Christ to his apostles.

There is another feature connected with Chrysostom's statement which serves to strengthen our position. While the learned Greek affirms that Christ taught trine immersion, there is not a single author in all antiquity, whose writings have come down to us, teaching otherwise; and for us to suppose, for one moment, that all the ancient Fathers were ignorant of such an important matter as the apostolic method of baptizing, would be unreasonable in the extreme.

Only seven years before Chrysostom we have the birth of the learned

AMBROSE, A. D. 340-397.

"Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, 'I do believe,' and wast dipped, that is, buried. Thou wast asked again, Dost thou believe on our Lord Jesus Christ and his crucifixion? Thou saidst, 'I believe,' and wast dipped again, and so wast buried with Christ. Thou wast interrogated the third time, Dost thou believe in the Holy Spirit? Thou answeredst, 'I believe,' and wast dipped a third time." [Orchard's History of Baptists, Vol. I, p. 44.]

Ambrose was bishop of the church at Milan. He was born A. D. 340, wrote A. D. 374, and died about the year 397.

About twenty-eight years before the birth of Ambrose, appeared one of the most remarkable characters of the East in the person of

BASIL, A. D. 328-379.

"The water exhibits an image of death, receiving the body as into a sepulcher; the spirit renews the soul, and we rise from a death of sin into a newness of life. This is to be *born from above of water and the spirit*; as if by the water we were put to death, and by the operation of the spirit brought to life. By *three immersions*, therefore, and by three invocations we administer the important ceremony of baptism, that death may be represented in a figure, and that the souls of the baptized may be purified by divine knowledge." [Robinson's History of Baptism, p. 89.]

Basil was born at Cesarea, A. D. 328, wrote in the year 360, and died Jan. 1, 379.

He inherited a strong inclination towards Christianity from his ancestors who had been Christians for many years. His grandfather, who was a Christian, was born only about 150 years after the death of the Apostle John. So remarkable was Basil's learning and firmness, that he was universally admired even by his enemies. Such a man, at such a place, living so near the days of the apostles, with an extended line of Christian kindred, extending so far back into antiquity, is an important witness of the apostolic method of baptizing. He spent the greater part of his life within a few hundred miles of Jerusalem, and does it seem reasonable that such a remarkable person, a learned man, born only 228 years after the close of the apostolic age, could spend his life so near the very birthplace of Christianity and not know the proper mode of baptism? We now step just thirteen years beyond the birth of Basil, and place our feet in the City of Jerusalem, the birth-place of Christianity, where we find

CYRIL, A. D. 315-386.

The reader will now please bear in mind that we are in Jerusalem, where our Lord and Master preached, died, and was buried and arose from the dead. Cyril says:

"After these things ye were led to the holy pool of divine baptism, as Christ was carried from the cross to the sepulchre. And each of you was asked whether he believed, etc.; and made that saving confession, and descended three times into the water and ascended again;—and that water of salvation was a grave to you." [Pengilly on Baptism, p. 151.]

Cyril was born at or near Jerusalem, about A. D. 315, wrote in the year 374, and died A. D. 386. At the age of thirty he was ordained priest by Maximus, Bishop of Jerusalem.

Here we have an early writer who was born only 215 years after the close of the apostolic age, 149 years after the death of Polycarp, living in Jerusalem, and telling us that baptism was then performed by *three* actions.

Whether we have yet traced trine immersion to the apostles, let others judge;—one thing is certain, we have traced it home where Christianity was born; we have traced it beyond Rome toward Mount Zion, to the "Mother Church" of the whole world, and cannot conceive the idea that there was any change made at this place so near the days of the first Christians. We must, therefore, conclude that trine immersion had been the universal method of baptizing in Jerusalem, Cesarea and Antioch since the days of the apostles.

So far we have found an unbroken line of trine immersion advocates, and will continue our journey by referring to the

APOSTOLIC CANONS FROM A. D. 315 TO A. D. 200.

These "Canons, which consist of eighty-five ecclesiastical laws, contain a view of the church government among the Greek and Oriental Christians in the early centuries of

the Christian religion" [Mosheim, Vol. I, p. 41], and can be relied upon in tracing Christian baptism back to a very early date.

Some learned men, who have made profound researches respecting the origin of these Canons, have assigned to some of them a date much earlier than A. D. 200.

The fiftieth of the Apostolic Canons reads as follows:

"If any bishop or presbyter do not perform three immersions of one initiation, but one immersion which is given into the death of Christ, let him be deposed; for the Lord did not say, 'Baptize into my death,' but, 'Go ye, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye, therefore, O bishops, immerse thrice,—into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit." [Quinter and McConnell, p. 114.]

Whatever may be said concerning the origin of these Canons, it must be conceded that they are at least in perfect accord with all known ancient history, respecting the mode of baptism prevailing at the close of the second century.

MONULUS, ABOUT A. D. 200-270.

A. D. 256, while at the famous Council of Carthage, Monulus made use of the following language in one of his speeches, preserved by Cyprian:

"The true doctrine of our holy mother, the Catholic Church, hath always, my brethren, been with us, and doth yet abide with us, and especially in the article of Baptism, and the trine immersion wherewith it is celebrated; our Lord having said, 'Go ye, and baptize the Gentiles, in the name of the Father, and of the Son, and of the Holy Spirit.' [Work of Cyprian, Part I, p. 240.]

Here is Monulus, born only about thirty-four years after the death of Polycarp, telling us that trine immersion had *always* been with them, and proves the same by referring to the language of Christ in the commission. This language of Christ to his apostles, when he said, "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," was sufficient in the days of Mon-

ulus to convince any one that Christ taught trine immersion. We have never read or heard of a man, either Hebrew, Greek or Latin, born before 500 years after Christ who believed that Christ taught single immersion in the commission, hence, in these early days, to simply refer to the words of Christ was an unanswerable argument in favor of trine immersion. The term, "Catholic Church," in the speech of Monulus, means the "general church," and not the Roman Catholic.

Leaving Monulus and the Canons, A. D. 200, we pass just sixty years toward the apostles, where we find the birth of

TERTULLIAN A. D. 160-220.

"After his resurrection he promises in a pledge to his disciples that he will send them the promise of the Father; and lastly, he commands them to baptize into the Father and the Son and the Holy Ghost, not into a unipersonal God. And, indeed, it is not once only, but three times, that we are immersed into the three persons, at each several mention of their names. [Writings of Tertullian, Vol. 2, p. 395, Anti-Nicene Christian Library.]

Tertullian was born at Carthage, A. D. 160, wrote in the year 204, and died A. D. 220. He is regarded as the greatest and most learned of all the Latin Fathers, and his testimony in favor of trine immersion is such that none can overthrow it by any fair means.

He attributes trine immersion to the commission of Christ, making it just as old as the commission itself. There is not in our mind one particle of doubt but that Tertullian knew what was the apostolic method of baptizing. He was born six years before the death of Polycarp—one of John's disciples—lived within sixty years of the apostolic age, and knew many who had seen and conversed with the apostle. Certainly such a person, with such remarkable learning in that early age, could ascertain what form of immersion was used by those who lived but sixty years beyond his own birth; and when the truth is revealed he tells

us that it was trine immersion, and, like Monulus, refers to the commission to prove it. Leaving this period, we advance ten years beyond the birth of Tertullian and find the birth of

CLEMENT OF ALEXANDRIA, ABOUT A. D. 150-220.

Clement is addressing himself to the churches planted by the apostles—churches composed of members, many of whom were baptized by the immediate successors of the apostles,—when he uses the following words:

"Ye were conducted to a bath just as Christ was carried to the grave, and were thrice immersed to signify the three days of his burial." [Wiberg on Baptism, p. 228.]

It will be noticed that the above extract is taken from a Baptist history. If it can be depended upon to prove immersion for the Baptists, why is it not also good authority in defense of trine immersion?

Clement was born about the middle of the second century (A. D. 150), wrote between the years 171 and 194, and died A. D. 220.

He was a man of great learning, a celebrated school-teacher in the City of Alexandria, and also the author of a number of religious works, but few of which have come down to us.

Clement stood at the head of the Alexandrian school,—a school that is generally believed to have been established by the evangelist Mark near the middle of the first century, and, after the lapse of nearly 125 years, had become the most celebrated Christian school in the world. Certainly the President of this school would have known the apostolic method of baptizing!

Those believers to whom he wrote were not heretics, and Clement tells them that they were immersed three times. Those persons knew the Christian method of baptizing at least as far back as A. D. 150, and they themselves were baptized by the apostolic method of baptizing, and

Clement informs us that it was trine immersion. Those who were baptized into Jesus Christ, were baptized into his death. Christ was carried to the grave, they were conducted to the water; Christ was placed in the grave, they in the water; Christ in the grave three days, they immersed three times. Nor is it reasonable to suppose that Clement would have sanctioned their three actions if that had not been the apostolic method of baptizing. It is evident that he knew what was apostolic and what was not. Strange, indeed, to conclude that a learned professor of the most celebrated ancient school in the whole world, with *six hundred thousand* volumes in an adjoining library, could not tell what was the apostolic method of baptizing,—a practice that was the universal custom at the time of his birth!

We have now traced trine immersion, in an unbroken line, to the middle of the second century, and find it to be the practice of the Christians and not heretics. Polycarp lived sixteen years after this period. He was baptized by the directions of John, and brought with him in his teachings the apostolic method of baptizing down to A. D. 166. Justin Martyr, who was baptized only thirty-three years after the death of John, brings the same form of immersion down to A. D. 165. Clement, who lived about fifteen years cotemporary with them both, tells us that that form was *trine* immersion, thus proving that it is nothing short of the apostolic method of baptizing.

But we are not yet through with our chain of witnesses; we have another important link in the person of

JUSTIN MARTYR A. D. 100-165.

This ancient author wrote, "An Apology for Christians, Addressed to the Emperor, the Senate, and the People of Rome." In this work he describes the doctrines and ordinances of the church of Christ; and on baptism has the following passage:

"Then we bring them to some place where there is water and they are baptized by the same way of baptism by which we were baptized; for they are washed in the water in the name of God the Father, Lord of all things; and of our Savior Jesus Christ, and of the Holy Spirit." [Pengilly on Baptism, p. 150.]

Justin's works were written in the Greek language, and are translated by Mr. Reeves, who, when speaking of the confession, usually made in these early times, says of the above passage:

"The candidates were *thrice* plunged under the water at the naming of the Three Persons in the blessed Trinity." [Ibid. p. 151.]

It is the candid opinion of the learned translator, that, when Justin writes of the Christians being washed in the name of the Father, and of the Son, and of the Holy Spirit, he means nothing short of trine immersion. We give Mr. Reeves' convictions and candid opinion as a fair argument in support of the fact, that the above passage refers to trine immersion.

We offer another argument which settles the matter beyond all dispute. It will be observed that the Christians mentioned by Justin were washed, *i. e.*, baptized, "in the name of God the Father, Lord of all things, and of our Savior, Jesus Christ, and of the Holy Spirit." Does this language refer to *single* or *trine* immersion? We affirm that it refers to *trine* immersion, from the simple fact that it was "in the name of the Father, and of the Son, and of the Holy Spirit." *Single* immersion "in the name of the Father, and of the Son, and of the Holy Spirit," was not invented nor used by any religious people on earth before the *fifth* century, and leaving out a few of the Spanish classes, not until the beginning of the Reformation. To fairly test the strength of this argument, take all the ecclesiastical histories in the world, and find just one instance, and sustain it, where any class of people ever administered *single* immersion "in the name of the Father, and of the Son, and of

the Holy Spirit," before the time which we have assigned to its origin.

When single immersion first appeared in the fourth century it was administered "*in the name*" or "*death of the Lord Jesus*" only, and this is one reason why it was so universally opposed. Another reason why it was condemned by nine-tenths of the Christians already before the Reformation, is, that it was neither apostolic in practice, nor Scriptural in authority.

Our third reason for stating that Justin refers to trine immersion is, that the method of baptizing, mentioned by him, was the universal practice of the Christians in the beginning of the second century, while single immersion, as a religious practice, was not introduced till more than two hundred years afterwards, which wholly forbids any possibility of its being referred to by our historians; hence it is a *fact* and not a presumption that Justin Martyr refers to *trine immersion*.

Justin says, referring to his own, as well as the baptism of others: "They are baptized by the same way of baptism by which *we* were baptized," *i. e.*, "The followers of Christ are baptized in the name of the Father, and of the Son, and of the Holy Spirit, and so were *we*." This is according to the commandment given by our Savior (Matt. 28: 19) and it fails to justify *single* immersion in any of its forms. The commission teaches that the candidate should be baptized into *three distinct names*; and how can any person be baptized into *three distinct names*, without *three distinct actions*? Justin Martyr, being "baptized in the name of the Father, and of the Son, and of the Holy Spirit," was dipped *three times* at his baptism; so that it only remains to be seen when he was baptized, to learn just how far we have traced trine immersion.

Justin Martyr was born in Samaria about A. D. 100, if not eleven years before; however, it is positively certain that his birth took place as early as the death of the Apostles.

tle John; he was baptized at the age of thirty-three A. D. 133, or *only thirty-three* years after the close of the apostolic age, and died A. D. 165, or about fifteen years after the birth of Clement of Alexandria.

We have shown conclusively that Justin was baptized "in the name of the Father, and of the Son, and of the Holy Ghost," and by trine immersion, which traces *trine* immersion in an unbroken line to within thirty-three years of the close of the apostolic age. There we find it to have been the prevailing method of baptizing among the Christians, who immediately succeeded the apostles. These practiced what they received from the lips of Christ, which, in point of baptism, Clement tells us, was trine immersion, and Justin Martyr says it was administered "in the name of God the Father, Lord of all things: and of our Savior Jesus Christ, and of the Holy Spirit," hence trine immersion—nothing less.

Before Justin wrote his Apology for the Christians, he had traveled over half of all Eastern Christendom, and certainly knew what method of baptizing they observed. He describes it in language which shows that trine immersion was the only mode of baptism at this time [A. D. 133] used by the Christians the whole world over. From the confines of India to the isle of the Britons, and the borders of the German forests to the sands of the African desert, all united, without a single dissenting voice, in sustaining "one baptism by three immersions of the body," as the only mode ever authorized by Christ, taught by the apostles, and practiced by their immediate successors. This is the only method of baptizing that can be traced anything like near the apostolic age.

The origin of single immersion can be found among the innovations of the fourth century, while sprinkling and pouring, as well as infant baptism, can boast of no better birth; but the origin of trine immersion no man on earth

can find this side of the time when Christ said: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. Here is trine immersion as early as A. D. 33, *one hundred* years beyond the baptism of Justin Martyr, three hundred and twenty-seven years beyond the origin of single immersion, and is the only mode of water baptism taught in the New Testament Scriptures. This is the mode of baptism, referred to by Peter, when he said: "Repent and be baptized every one of you in the name of Jesus Christ," (Acts 2: 38), and by Paul, when he said: "One Lord, one faith, *one baptism.*" Eph. 4: 5. This is the only mode of baptism that could have been practiced by the apostles, unless it be admitted that single immersion was used three hundred years before it was introduced. But trine immersion, planted by the Lord himself in the infancy of Christianity, has weathered the storms of 1840 years; and not only holds its own, but is destined to exist to the close of the Gospel dispensation. There has never been a period in all the history of Christianity, from A. D. 33 till the present time, when trine immersion did not exist, while single immersion in the name of Christ only,—single immersion in the names of the Trinity, and the backward action in baptism,—have all found their origin between the years A. D. 360 and A. D. 1522. Of these not one is old enough to be either apostolic in practice or Scriptural in authority. We further mention a historical fact that can be strictly relied upon, namely, That there is not a single external feature in all the doctrine of Christianity, upon which there has been a greater unanimity of sentiment among all the learned professors of Christianity for the first 1,500 years of the Christian era, than the necessity of a *threefold* action in the lawful administration of Christian baptism.

Many successful attempts have been made to trace immersion to the apostles, and nearly the entire journey from

the Reformation, over no less than 1,400 years, has been performed upon the royal highway of trine immersion. Blot this from the facts of antiquity, and the ecclesiastical historian, in search of the ancient mode of baptism, as practiced by the successors of the apostles, is left in doubt, with naught to guide his wandering mind, save here and there a vestige of sprinkling, pouring, or an occasional sign of single immersion, till, 326 years this side of his Master's tread, he finds the origin of single immersion coming from the hands of Eunomius. But let the ancient track, —“trine immersion,” — remain unimpaired, then, as darkness is dispelled by the rising sun, all is clear.

To those who are disposed to question the fact that trine immersion was taught by Christ and the apostles, and practiced by their successors for many centuries, we beg leave to propose the following questions, founded upon the historical facts which we have given in these pages:

1. If Christ and the apostles did not *teach* trine immersion, how came it to pass that all the ancient historians, who describe Christian baptism, say it was *trine* immersion? If Christ taught *single* immersion, then our ancient historians either did not know it, or else were dishonest in their historical statements. Now, you who claim that Christ taught single immersion, must admit that these writers were either ignorant or dishonest; this being the case, then will you please tell us why you quote them to prove that the ancients used immersion? Certainly, if you depend upon their testimony to defend *immersion*, you will allow us the same privilege when we use them in defense of *trine immersion*; and if you will not receive them in defense of a *threefold* immersion, then those who sprinkle and pour in baptism have the same privilege to reject them when brought forward in defense of *immersion*, as they sustain the antiquity of no immersion short of *trine* immersion.

2. If Christ taught single immersion, and it was practiced by the apostles, then how did it happen that it never came into general use till after the commencement of the Reformation, A. D. 1517?

3. If single immersion was the apostolic mode, then how came it to pass that all the churches in the East, where Christ and the apostles preached, never would use it or allow it to be practiced among them?

4. If single immersion was taught by Christ, then how did it happen that all the early historians, who first mentioned it, regarded it as a human invention?

5. If single immersion was taught by the Savior, then how came it to pass that it was not invented till 326 years after the death of Christ?

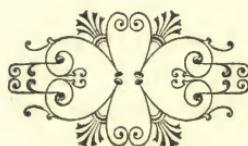
6. How came it to pass that, by the authority of the "Canons Apostolical," if a bishop or presbyter baptized by any other way than trine immersion, he should be deposed from the ministry?

7. If single immersion was the apostolic method, how came it to pass that the entire Christian world, however afterwards divided, uniformly practiced trine immersion for more than 600 years after Christ?

8. If Christ authorized single immersion, then who introduced trine immersion? and when and where was it invented?

We have completed a successful task of tracing a *three-fold* immersion to within a distance of the apostolic age sufficiently early as well as reasonable, to show that it was received *directly* from, not only the immediate successors, but the apostles themselves; in short, we have clearly shown that *trine* immersion is the only *form* of immersion that can be traced sufficiently near the apostles to make it appear either Scriptural in authority or apostolic in practice. And if it was not the method observed by these early Christians,

it seems remarkably strange that no record of its origin or inventor can be found by those who have vainly labored to prove its introduction to have taken place near the beginning of the third century.



THE PRACTICE ---OF--- The Greek Church.

In our effort to trace trine immersion to the apostles, we are pleased to state that we are not left to rely upon the testimony of a few ancient writers only, but are confirmed in our position by the practice of the numerical magnitude of that immense body of professing Christians, who were established in the remote antiquity of the Christian era by the successful labors of Christ, the apostles, and their immediate successors.

By the term, *Greek Church*, we mean that part of Christendom that spoke the Greek language. This is the understanding which our immersionists in general have of the term when introduced to sustain immersion. We very much regret that, within the last few years, some writers, whose views of baptism were at stake, have labored to make it appear that the Greek Church did not exist till near the close of the ninth century, when a permanent division between the Greek and Latin churches took place.

If they, by the term *Greek Church*, designate that part of Christendom, after its separation from the Latin church, then we wish to know if this is the meaning that they apply to the term when they base an argument on the practice of this church in defense of the antiquity of immersion. Did Campbell mean to convey the idea that the Greek Church was not established till near the close of the ninth century, or the beginning of the tenth, when he states that the proper and safest way for an illiterate man to obtain a correct understanding of the Greek word *baptisma*, is "by inquiring how the Greek Church practiced this rite?"

It is certain they ought to understand their own language best." Did Campbell mean that this church did not exist till the ninth century; that they never practiced the rite of baptism till then, and we should go to them to learn the meaning of the word, since they did not practice the rite till more than eight hundred years after it was introduced? If the learned writer meant this, then of what account is his argument?

Did Hinton, Robinson, Pengilly, and a host of others, who have written in defense of immersion, mean that the Greek Church was not in existence before the ninth century, when they quote their rituals in defense of immersion? Will any one affirm that this was their conception of this church, when they refer to writers of the Greek church who lived in the fourth century? Assuredly men could not be members of a body five hundred years before the body had an existence.

We presume that it is scarcely necessary to inform our readers that, when Christ made his appearance in the world, the whole civilized earth, from the Euphrates in the East to the Atlantic in the West, from the shores of Britain and the borders of the German forests to the sands of the African Desert, was under the control of the Roman Government; all governed by the same set of laws, and influenced by the same customs and language. Nearly every person in the whole Roman Empire, of anything like a liberal education, was able to write, read and converse either in the Greek or Latin language. Though the Latin finally prevailed in the West, the Greek was of such importance in the East that nearly all the books written in the early ages of Christianity appeared in this language, while all the books that constitute the New Testament (with probably two exceptions) were written in the same language, and were principally prepared for that part of the reading class which understood the Greek.

Nearly all the churches, established by the apostles, used this language, either as their mother tongue or the leading dialect of the country. One of the first churches organized among the Gentiles,—nine years after the death of Christ,—was at Antioch, and was principally composed of Grecians [Acts 11: 20], or those who spoke the Greek language. Many of the Jews, converted on the day of Pentecost, used the same language. The communities of believers established by the apostles, at Corinth, Athens, Ephesus, Philippi, Alexandria, and many other places, were Greek churches. Nine-tenths of all the communities organized by the apostles during the early ages of Christianity were composed principally of Greeks, either in language or descent, so that we commit no error when we state that the Greek Church sprung from the apostles themselves, *i. e.*, nearly all the Gentiles, as well as many of the Jews, who were converted by the apostles, were either native Greeks or those who were familiar with the Greek language. Hence, by the term, *Greek Church*, is understood that part of Christendom which spoke the Greek language, in whose mother tongue the New Testament was written. This is the idea conceived by immersionists in general, when the subject of *trine* immersion is not under consideration, nor when the practice of this church is introduced to support immersion. When these persons, while defending immersion against sprinkling and pouring, introduce the practice of this part of Christendom to support their views in baptism, they never once try to make it appear that the Greek Church had no existence till the ninth century. They never inform their readers or hearers that this part of the Christian church does not extend to the apostles, but usually assign to it the most ancient date reliable. We simply ask them to allow us the same privilege; and whatever weight or bearing the practice of this church may have, when in-

troduced to support immersion, we shall claim when introduced in support of *trine* immersion.

We have already traced trine immersion to within thirty-three years of the apostolic age, and learned that it was the Christian practice in the beginning of the second century, before any change in the form of immersion took place in any part of the civilized world; and we have also seen that the part of Christendom, known as the *Greek, Eastern or Oriental Church*, reaches far back into antiquity, and they alone have continued the unchangeable use of the *Greek* language from the age of the apostles; and their mode of baptism has never been corrupted by either the Papal heresy or the doctrine of Eunomius, so that, amid all their ceremonies, they have preserved both the mode and form in all its divine and apostolic perfection.

Alexander Campbell states that "the *Greek* portion of the church never to this day has given up the primitive practice." If they have never given up the primitive practice, it only remains to be seen how they performed this rite to learn how they understood the commission of Christ. We will next introduce a few extracts from authors of acknowledged ability:

Chrysostom, a member of the *Oriental Church*, who was born only 247 years after the death of the Apostle John, says: "Christ delivered to his disciples *one* baptism in *three* immersions of the body." He resided at Antioch, and held his membership in a properly-organized church, that could trace her history in an unbroken line to within nine years of the death of Christ; and during this entire period, of more than 300 years, had practiced no other method of baptizing save *trine* immersion, a method that had been planted there by the apostles themselves.

Basil, another eminent member of the *Greek Church*, who was born within a short distance of Jerusalem, only 228 years after the close of the apostolic age, says: "In three

immersions the great mystery of baptism is accomplished." He held his membership with a body of Christians who could trace the history of their church to a very early period in the days of the apostles.

Cyril, who was bishop of the church at Jerusalem, was born only 215 years after the apostolic age, and, when writing of the baptism in the *Eastern Church*, says: "Ye made that saving confession, and descended *three* times into the water." The church at Jerusalem was established by Christ and the apostles; and in the time of Cyril still continued the use of trine immersion; and the same may be said of the practice in all Eastern Christendom. Be it remembered that all the above writers belonged to the Greek portion of the church, and lived in congregations that knew no change in the mode of baptizing until at least one thousand years after the death of Christ.

Hinton says: "It is unnecessary to quote more particularly from the Greek rituals. It is sufficient to state that they all require trine immersion." [Hinton on Baptism, p. 176.]

Sir P. Ricaut observes: "Thrice dipping and plunging this (Greek) church holds to be as necessary to the form of baptism as water to the matter." [Ibid, p. 180.]

As the Greeks now regard and always have regarded *trine* immersion equally as essential to the form of baptism as water to the matter, it is certain that they deny single immersion the authority of the commission given by Christ, as well as tradition handed down to them from the very earliest ages of Christianity. Indeed, the Scriptural and traditional authority are with the Greeks equally binding. "They receive Scripture as the rule of their faith, and the apostolic traditions of the church as a guide in its interpretation." [Palmer's Treatise on the Church, Vol. I, p. 181.]

Hence it follows, according to the testimony which we have already given, that the "Greek Church believes trine immersion was taught by the apostles, and consequently believes it was taught by Christ," when he said to his disciples: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The Greek Church, in all its branches, still uses a *threefold* immersion, believing that no other method of baptizing is in harmony with the commission. As they understand their own language best, it is self-evident that their views,—being the united counsel of many millions of native Greeks,—exert a powerful influence over the minds of those who are willing to take truth for the man of their counsel.

With those who have given the subject little or no attention, the question is, What was the apostolic method of baptizing? but not so with the learned Greeks; they always have contended for the three actions, and condemned single immersion in all its forms. While the word *baptizo* conveyed to their minds the idea of immersion, they clearly understood the commission to imply nothing short of a *threefold* immersion. Since we rely upon their unexcelled knowledge of the language, to ascertain the ancient meaning of the word, employed by the sacred writers to designate the idea of baptism, we should not disregard the united counsel of the same writers, when they state that the language used by Christ, in connection with the word *baptizo*, implies that the action expressed by this word should be performed *three* times. And since we can so confidently depend upon their opinion to ascertain the meaning of the word employed to express the action, we should also rely upon their wisdom to learn the number of actions required by the language of the commission. They certainly understood the grammatical construction of their native tongue.

"Alexander D. Stourdza, an eminent man in the Greek Church, and an author, when treating upon the subject of baptism, says: 'She (the

Greek Church) alone has preserved the deep meaning, as well as the imposing forms, of the initiatory sacrament, and one need only read in the annals of the first centuries a description of the baptismal ceremonies through which the catechumens had to pass to be struck with their perfect identity with our present rites,—trine immersion, etc. At the present moment, nearly sixty millions of Christians yet administer baptism after the similitude of that of Jesus Christ and of the apostles, and according to the institutions of the primitive church.' This author declares that the baptism of his church is 'after the similitude of Jesus Christ and of his apostles.' Now since the trine immersion is the form of baptism used by the Greek Church, the above declaration is equivalent to saying that trine immersion is 'after the similitude of Jesus Christ and his apostles.'" [Quinter's Defense of Trine Immersion, p. 31.]

Alexander Campbell says:

"The facts, then, are, the whole world immersed, with these few exceptions, for thirteen centuries. The east half of Christendom still continues the practice. The Greek portion of the church never to this day has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section of the church. It is not merely the voice of many millions, but the voice of many millions of *Greeks*;—of men who knew what the apostles and Greek fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were, on the mere principle of human authority, would outweigh the world." [Campbell on Baptism, p. 200.]

Few writers have placed more stress on the practice of this immense body of Christians than Campbell, when he intimates that their united testimony, on any other question of mere fact, would outweigh the world. And as the practice of the Greek Church is of such immense importance, when introduced in support of immersion, we hold and claim that when these ONE HUNDRED MILLIONS OF GREEKS are procured to defend, not only the antiquity of trine immersion, but state that it was taught by Christ in the commission, this argument *alone* is sufficient to outweigh the combined testimony of the *whole modern world*.

CONCLUDING THOUGHTS.

If sprinkling had been the apostolic method of baptizing, then pouring, as baptism, would have never been invented, and if pouring had been the ancient practice in baptism, then no one ever would have dreamed of introducing immersion.

If *single* immersion had been taught by Christ, practiced by the apostles and all their immediate successors during the first century, and universally regarded as the only method authorized by the Great Head of the church, then it is not reasonable to suppose that any one would have introduced *trine* immersion,—a practice for which they had neither the example of the apostles nor the command of Christ. But as man is naturally inclined to substitute the more easy in place of that which is not so convenient, it would be unreasonable to suppose that he would introduce three dips, when one is sufficient to fill all the demands of the law. The practice in baptism, however, has been reduced from *trine* to *single* immersion, and from *single* immersion to pouring, and the last step to gratify the pride and carnality of mankind was to reduce pouring to sprinkling; hence, in point of baptism, trine immersionists may be regarded as the most consistent people on earth, because they contend for the ancient practice, obeying the command as observed among the ancient Christians, who received it direct from Christ and the apostles.

Questions and Answers.

QUERY 1.—In what language was the New Testament first written? ANSWER.—It was first written in Greek, the prevailing language among the Gentiles where the Gospel was first preached.

Q. 2.—What word was used by the sacred writers to express the idea of *baptism*? A.—*Baptizo* and *baptisma*—the former being the verb and the latter the noun.

Q. 3.—What is the meaning of *baptizo*? A.—All Greek dictionaries, of note, agree in defining it to *immerse* or *dip*.

Q. 4.—How do the Greeks, in whose mother tongue the New Testament was first written, baptize? A.—To this day they still use immersion, and have never been known to practice otherwise.

Q. 5.—Have we any account that *sprinkling* or *pouring* was practiced in the early ages of the church? A.—Not until about the middle of the third century, when Novatian, who was sick, had water poured all over him while in bed.

Q. 6.—When did pouring or sprinkling become general? A.—Not till after the thirteenth century.

Q. 7.—How did Christ instruct his apostles to baptize? A.—The instructions read thus: “Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” See Matt. 28: 19.

Q. 8.—Is this precise language found in any other part of the New Testament? A.—No; Matthew is the only one who records it.

Q. 9.—Must we infer that all persons baptized after the ascension were baptized according to this commission? A.—Certainly we must. This was the command, and the Holy Spirit which the apostles received was to bring all things to their mind, whatsoever Jesus taught them.

Q. 10.—Is Paul's *one baptism*, mentioned in Eph. 4: 5, the same as that taught by Christ in the last commission? A.—Yes; because Paul learned of Christ what he taught.

Q. 11.—If we, then, find out the method of baptizing, taught in the commission, will we know what method Paul refers to in Eph. 4: 5? A.—Certainly; they both refer to the same method.

Q. 12.—Would it be safe to go to the Greek Church to learn the meaning of the commission? A.—Yes; Campbell says: "It is certain they ought to know their own language best." See his work on Baptism, p. 431.

Q. 13.—Do any of the ancient Greek scholars give the meaning of the commission? A.—Yes; Chrysostom, the most profound Greek scholar of antiquity, says it teaches *trine immersion*; and with him agree Theodoret, Monulus and Tertullian.

Q. 14.—Has the Greek Church ever given up the apostolic method of baptizing? A.—Campbell, one of the most learned writers on this subject, says: "The Greek portion of the church never to this day has given up the primitive practice." See his work on Baptism, p. 200.

Q. 15.—If the Greek Church has never given up the primitive practice, then it only remains to be seen how they baptize, in order to learn the apostolic method. A.—Certainly; that will settle the question on this point.

Q. 16.—How do the Greeks baptize? A.—They invariably practice trine immersion. See Hinton on Baptism, p. 176, also p. 180.

Q. 17.—Was trine immersion practiced in the West during the first centuries of the Christian era? A.—Hinton says it was the practice in both the East and West till the fourth council of Toledo, which was held in the year A. D. 633.

Q. 18.—Who was the inventor of single immersion? A.—Eunomius, a heretic of the fourth century.

Q. 19.—When did he introduce the practice? A.—Not earlier than the year A. D. 360, lacking not less than 327 years of being as old as Christian baptism.

Q. 20.—Was it in the name of the Trinity that Eunomius baptized? A.—No; as a scholar he certainly knew that the commission taught trine immersion, and therefore baptized in the name of the Lord Jesus only, and not into the name “of the Father, and of the Son, and of the Holy Ghost,” as commanded by Christ.

Q. 21.—When did the Roman Catholic Church adopt single immersion? A.—At the fourth council of Toledo, A. D. 633, it was “decreed that henceforth only one immersion should be used in baptism,” and from that time the practice of single immersion gradually became more general in the Latin or Roman Church.

Q. 22.—Was single immersion much used before the Reformation? A.—Only to a limited extent; for till after that time the general practice was trine immersion.

Q. 23.—Did all the churches in the East first practice trine immersion? A.—Yes; that was the universal practice in ancient times, among all the early churches, without one known exception, and many of them still retain the primitive mode.

Q. 24.—Can single immersion, as a practice, be traced to the time of the apostles? A.—No man, however well learned, has ever yet been able to trace single immersion

beyond the middle of the fourth century. Here it stops; a long time this side of the apostolic age.

Q. 25.—What method was first used in the Church of England? A.—Trine immersion was the prevailing method. See Orchard's Baptist, Vol. 2, pp. 175, 187, 200, 201.

Q. 26.—Have we any account how the Waldenses baptized? A.—Yes; they used trine immersion. See Robinson's Ecclesiastical Researches, Old London Edition, page 474, and also Orchard's Baptist, page 298.

Q. 27.—Did the Waldenses baptize backward or forward? A.—Judson says the primitive mode, of bowing forward in baptism, was preserved among them. See his work on Baptism, pp. 113, 114.

Q. 28.—Is there any church, of respectable age, now in existence, that did not once use trine immersion? A.—There is not now in existence one single church, known to me, holding any just claims to antiquity, that did not at one time practice trine immersion. Among these are the Greek, Roman Catholic, Methodist, Church of England, Waldenses, and Baptist.



A Word of Caution.

The object of this is to notice an error which has found its way into works on baptism, and is frequently introduced as an argument against trine immersion.

In the writings of Hinton, Fuller and Wiberg, Tertullian is accused of stating that, "We are immersed three times, *fulfilling* somewhat more than our Lord has declared in the Gospel." This, however, is an incorrect translation of the Latin text, the Oxford Translation of which reads as follows: "Then are we thrice dipped, *pledging*, [not fulfilling] ourselves to something more than the Lord has prescribed in the Gospel." Before the candidates were baptized they *pledged* themselves to some things not mentioned in the Gospel, and to these Tertullian refers when he says, "*pledging* ourselves," etc. It was not TRINE IMMERSION that they pledged themselves to, but things mentioned *before* baptism. Elsewhere in this pamphlet we have noticed that Tertullian, in his book against the heresy of Praxeas, not only has sanctioned trine immersion, but attributes it directly to the commission of Christ, making it just as old as the commission itself.

As further evidence that Tertullian did not mean to convey the idea that trine immersion was fulfilling somewhat more than the Lord commanded, we submit other translations of the passage referred to.

"To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation, and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel." [Antenicene Christian Library, Vol. 2, pp. 336-7.]

In his debate with Purcell, Alexander Campbell gives the following rendering: "To begin with baptism, when we are ready to enter the water, and even before we make our protestations before the bishop, and in the church, that we renounce the devil, all his pomp and ministers: afterwards we are plunged in the water three times, and they make us answer to some things which are not precisely set down in the Gospel." [Campbell and Purcell Debate, p. 124.]

Dr. Wall has a very plain rendering thus: "We do renounce the devil, and his pomp, and his angels. Then we are three times plunged into the water; and we answer some few words more than those which our Savior in the Gospel has enjoined." [Wall's History of Infant Baptism, Vol. 2, p. 420.]

Here is Dr. Duncan's translation of the passage: "Being about to approach the water, both there, and also in the church, a short time before, we testify under the hand of the president, that we renounce the devil, his pomp, and his angels. Then we are immersed three times, having responded somewhat more at length than the Lord has determined in the Gospel." [History of Baptists, pp. 128, 129.]

THREE GOOD POINTS.

1. Amid the conflicting theories and discords throughout Christendom, all leading denominations are united in regarding trine immersion as valid baptism. On no other mode of administering the sacred rite are they thus united. The simple fact that they are agreed in considering trine immersion valid, is of itself one of the strongest arguments in proof of its genuineness, for it is unreasonable to presume that they would all unite in endorsing the very mode which happens to be wrong.

2. We clip the following from the *Christian Standard*, of Dec. 6, 1873:

"It is well known that the trine immersionists (Tunkards) believe that faith, repentance, confession and baptism are essential to salvation from sin. They baptize for the remission of sins, believing baptism to be essential to pardon. Now, then, in case a person has been thus baptized, and afterwards desires to unite with the Christian church, can he be received upon his baptism, pleading that it was for the remission of sins? Is it therefore valid?

"*Answer.*—Our opinion is that it ought to be recognized as valid, not because it was administered for the remission of sins,—for sprinkling might be administered for the same purpose,—but because it is *immersion* into the name of the Father, and of the Son, and of the Holy Ghost.—*Isaac Errett, Editor.*"

3. When Dr. Talmage visited the River Jordan in 1889, a man by the name of Houston requested baptism at his hands. The necessary arrangements being completed, Mr. Talmage led the candidate into the water.

"Reaching the sufficient depth, he immersed him three separate times, repeating the usual formula: 'In the name of the Father, and of the Son, and of the Holy Ghost.'"—*Christian Herald, March 10, 1890.*

